

Farewel-Sermon

Preached to the
UNITED PARISHES
OF
St. Mary Woolnoth, & St. Mary Woolchurch Haw
IN
LOMBARD-STREET.

By DAVID JONES Student of
Christ-Church. Oxon.

Luk. 16. 14.

Many of you were of the Pharisees and Sadducees, who say ye are not subject unto man, but ye are subject unto the law of men.

And ye Pharisees although ye were covetous, heard all these things, they derided Christ, therefore, they emptied their Nestrills on him.

The Third Edition.

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Travellers' Almanac

Printed for the
UNITED PARISHES

St. Mary Woolnoth, St. Andrew Undershaft, and
St. Dunstons Church, in
LOMBARD-STREET.

BY DAVID JONES, Student of
Christ Church, Oxon.

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Gal. 4. 16.
*Am I therefore become your Enemy, because I tell you
 the Truth?*

WHEN St. Paul first Preached the Gospel to these *Galatians*, he was Persecuted on all Hands, because of his plain, practical and powerful Preaching; but they were so far from liking him ever the worse upon that account, that they neither despised the Infirmary, nor rejected the Temptation which was in his Flesh, but received him as an Angel of God, even as Christ Jesus: Yea, and they thought themselves so extream Happy in his Ministry, that he himself bears them witness, that if it had been possible, they would have plucked out their own Eyes, and have given them to him; as you have it at large in the Three Verses that are immediately before my Text.

But now all of a sudden, we find a great Change in their Affections; their Love is turned into Hatred, and their present Enmity does equal, if not exceed their former Friendship. And the reason of it is this. There was in those times a Sect of Men called Gnosticks, who, though they were notorious for all manner of Lewdness and Debauchery, did yet pretend to a greater measure of Knowledge than other Men. And these Gnosticks handled the word of God deceitfully, and made a Merchandize of the Souls of Men, and thought Gain to be Godliness; and as a means to increase their Party, they tickled their itching Ears, and pleased their Fancies, and preached unto them smooth things; Affirming, It was lawful to deny Christ in the time of Persecution; and consequently, that they might lawfully deny Christ, whenever his Doctrine was against their Profit, their Pleasure, or Preferment in this World, the loss of

which is usually esteemed by some Men, a greater Persecution than the loss of Life. For, how usual is it to see some Men hazard their very Lives either for an imaginary point of Honour, or for the filthy pleasure of a night?

How grateful this Doctrine was to Flesh and Blood, and what a World of Converts it presently made, needs no Proof; and how contrary St. Paul's Doctrine was to it, needs no Proof neither: His Epistles, his Fighting with Beasts at *Ephesus*, and his other innumerable Persecutions for the Cross of Christ, put it beyond all doubt. And consequently, we need not inquire any further into the Cause why these *Galatians* who were at first so fond of St. Paul, are now become so much his Enemies; for says he, *Am I become your Enemy, because I tell you the Truth?* His telling them the truth, was the true and the only cause of all their Enmity against him: In Discouraging upon which Words, I shall use this Method.

First of all, I shall shew you that the greatest Friends may become Enemies.

Secondly, I shall shew you, that Ministers telling the Truth, do oftentimes make their greatest Friends to become their Enemies.

Thirdly, I shall shew you, how unreasonable a thing it is for Men to become Enemies to their Ministers, for telling them the Truth.

Fourthly, I shall shew you, that Ministers are not to forbear to tell the Truth, though they make their greatest Friends to become their Enemies by so doing. And then

Lastly, I shall shew you, that Ministers are not to be afraid to argue the Case with their Hearers; but they are, by St. Paul's Example in my Text, to put it Home to all their Consciences, whether they can alledge any other reason why they become their Enemies, save only
because

because they tell you the truth, and discharge their Conscience in the sight of God as they ought to do.

Of which in their Order, with as much shortness as I possibly can; wherein if I shall exceed the usual time allotted for this Exercise, do but remember it is my last Sermon, and that I have St. *Paul* for my Example, who, when he was to take his leave of *Ephesus*, Preach'd for a long time, and continued his Speech till Midnight, *Acts* 20. 7. 9.

First of all, I am to shew you, that the greatest Prop. 1. Friends, may become Enemies. For, these *Galatians* do hate St. *Paul* now, as much as ever they loved him before. *Paul* and *Barnabas* were extraordinary good Men, and extraordinary good Friends; they were Fellow-Travellers, Fellow-Labourers, and Fellow-Sufferers; all which had a Marvellous Force to increase, confirm and continue their Friendship: And yet they fell out upon a very ordinary occasion, and the Contention grew so sharp between them, that they departed asunder one from the other, *Acts* 15. 39. Holy *David* had a Familiar Friend, a Companion, a Guide, who did eat of his Bread, whom he trusted, with whom he took sweet Counsel, and with whom he walked in the House of God as a Friend; and yet no body knows how, even he also became his Enemy, and did lay great wait for, and did magnifie himself against him, *Psal.* 41. & 55. Nay, and even *David* himself was not altogether so friendly to *Jonathan's* Posterity as he ought to have been. For, that little kindness that he shewed to his poor Lame Son *Mephibosheth*, was not at all owing to his Friendship, but to the Oath of God that had passed between them, *2 Sam.* 21. 7. And not to heap up any more instances in so plain a case, St. *Peter* who loved Christ so entirely, as to profess himself willing to lay down his Life for him, though all others forsook him; became so

much his Enemy as to Deny, and to Swear, and to Curse, that he never so much as knew him: Yea, he became so much his Enemy, that Christ himself took him for the Enemy the Devil, and said to him plainly, *Get thee behind me Satan*, Matth. 16. 23. So true is it that the greatest Friends may become Enemies. They may cry *Hosanna to the Son of David*, and then Crucifie him: Which was the First thing proposed. And the

Prop. II.

Second is this, Ministers telling the Truth, do oftentimes make their greatest Friends to become their Enemies. For, these *Galatians* that were so much taken with St. Paul, became his Enemies for no other reason; and Christ is express, that the Jews sought to kill him for no other reason: For says he, *John 8. 40. You seek to kill me, a Man that hath told you the Truth, which I have heard of God.* And *Ahab*, That *Ahab*, as the Scripture brands him by way of Emphasis for Sinning, even that *Ahab* was so ingenuous as to tell *Jehoshaphat* plainly, that the only reason why he hated *Micajah* the Prophet, was, because he did not Prophesie good concerning him, but evil, *1 Kings 22. 8.*

And 'twere well for all the Haters of God's People, if they did but thus ingenuously confess, that all their Hatred against Good Men, proceeds from no other cause but their Hatred against the Truth which they profess. For, as our Condemnation will be the greater for Robbing Widows Houses under a pretence of Long Prayers: So likewise, to Hate and Undo a Man under a Pretence of Religion and Friendship, is the height of Sin; 'tis to make the God of Love the Author and the Instrument of Hatred and Malice.

So then, 'tis plain, that Ministers telling the Truth do oftentimes make their greatest Friends to become their Enemies. As it is Matter of Fact.

Now,

Now the Question is, How this comes about ?

Quest.
Ans.

To which I answer thus: As Christ who is the Prince of Peace, is not of himself the Cause of War, tho he accidentally sends a Sword upon Earth: So likewise, Telling the Truth is not of its self the cause of Hatred, but it only proves to be so accidentally. I shall explain this by a common and familiar Instance: Solomon tells us, *Truly the Light is sweet, and a pleasant thing it is for the Eyes to behold the Sun*, Ecclef. 11. 7. And yet take a Man that has sore Eyes, and the Light of the Sun is so far from being either sweet or pleasant to him, that he shuns it as much as possible, and prefers Darkeness before it: All the Fault being in the Eyes, and not in the Light that shines upon them. And just thus it is in our case: Truth is most sweet and pleasant to the Nature of Man in the State of Innocence; the desire of Knowledge, whereof Truth is the proper Object, made our first Parents to forfeit Paradise; and yet take a Man after the Fall in his corrupted state, and Truth is so far from being either sweet or pleasant to him, that he shuns it as much as possible, and prefers a Lie before it. He hates the Light, because his Deeds are evil. All the Fault being in the Man that cannot endure the Truth, and not in the Truth its self. A Plaster applied to a sound Member creates no Smart, all the Smart comes from the Wound. And *that's the manner* how this comes about. And *the Reason why* it comes thus about is this:

Every beloved Sin is a Mans Right Hand and his Right Eye; and every Minister commands us to mortifie our most beloved Sins. And what is this but the same in effect, as to wound us in our most sensible Part, and to cut off our Right Hands, and to pluck out our Right Eyes? And what is the usual Resentment of an angry, furious, and revengeful Man in such a case needs no proof: Present Death or a Challenge is the least that can be expected. And this is the true and the only

only Cause of all our Hatred in the World. No Men are so much hated, and persecuted, and reviled, as the faithful Ministers of the Gospel are. They that would make an excellent Figure either in the Field, or at the Bar, or in any other Calling, are despised, as they are Ministers: Their very Profession exposes them to scorn. Christ himself, and the Prophets before him, and the Apostles after him, were all of them thus barbarously treated: Slander, Malice, Persecution and Death its self was their only Portion. *Nay further*, The Hatred of the World is made an inseparable Mark of a Faithful Minister; for if he were of the World, the World would love its own: And the Love of the World is made a certain Sign of an unfaithful Minister. For says our Saviour, *Luke 6. 26. Wo unto you, when all men shall speak well of you, for so did their Fathers to the False Prophets.* To have the good Word of all Men, and to be a false Prophet, is all one in the Judgment of Christ. *Nay further yet*; This Hatred that attends telling the Truth, has made many a good Man e'en afraid to enter upon this thankless and ungrateful Office. It was the case of *Moses, Jeremy, and Jonah.* Yea, and it has made others that were entred upon it, to resolve to give it over again, or at least to give over their Faithfulness in reproving Sin, and to do as other Men did; leave their Flocks to Themselves, the Devil, and the wide World. And this was the Prophet *Jeremy's* Case; for, says he, *Jer. 20. 7, 8, 9. I am in derision daily, every one mocketh me; for since I spake, I cried, I cried out Violence and Spoil, because the Word of the Lord was made a Reproach unto me, and a Derision daily. Then I said, I will not make mention of him, nor speak any more in his Name.* That is, I am so much scorned for telling the Truth, that I am resolved to give over Preaching. And thus I have shewn you, That Ministers telling the Truth do often times make their greatest Friends to become their Enemies: Which was the Second Thing proposed. And the

Third

Third is This: It is unreasonable for Men to become Enemies to their Ministers for telling them the Truth. For,

First of all: It is unreasonable to find Fault with a thing for doing that which it ought to do. For, who will find fault with a Soldier for fighting well, or with a Musician for singing well? And who will find fault with his Ear for hearing well, or with his Eye for seeing well? Certainly he must be a very foolish Man, that will cut off his Ear because it hears well, or that will pluck out his Eye because it sees well. And yet, just such another Folly are those Men guilty of, who turn away their Ministers for telling them the Truth, whose Business and Employment it is to do so upon Pain of Damnation. And therefore St. Paul told the Galatians plainly, that nothing but foolishness and bewitchery could ever have made them his Enemies upon that account. For, says he, *Gal. 3. 1. O foolish Galatians, who hath bewitched you?* All the reason they had to hate him, was no reason at all; 'twas perfect Folly and Bewitchery.

Secondly, Ministers are but the Servants, and Messengers; and Ambassadors of Almighty God; and their business is, to tell Men the Truth, and to tell them their Faults. And canst thou be angry with a poor Servant for doing what his Master bids him? Canst thou be angry with a Messenger for delivering his Message? Canst thou be angry with an Ambassador for doing what the King his Master commands him, and he dares not but do upon pain of Death? And why then wilt thou be angry with thy Minister for telling thee the Truth, and obeying God rather than Man?

Thirdly, To hate a Minister for telling the Truth, is a Sign of a Bruit: For says Solomon, *Prov. 12. 1. He that*

that hateth reproof is brutish. And yet, they that do so most, do take themselves for Men of the best parts, and the best breeding, and the most accomplish'd Gentlemen of the Age.

Again, To hate God's Minister for telling the Truth, is a sign that Destruction is at hand. For, says Solomon, Prov. 15. 10. *He that hateth reproof, shall die.* For while Uzziah the King was wroth with the Priests, the Leprosie rose up in his Forehead before the Priests in his House of the Lord, 2 Chron. 26. 19. And the Sons of Ely hearkned not unto the voice of their Father the Priest, because the Lord would slay them, 1 Sam. 2. 25. Their Disobedience to the Priest was the cause that God would slay them, was the cause of their Destruction. And at the very same time that the Men of Sodom contended with Lot the Preacher of Righteousness, the destroying Angels were at hand for his Assistance and their Destruction, Gen. 19. throughout the Chapter. And two she Bears came forth out of the Wood, and tare so pieces two and forty Children that mocked Eliha, by saying unto him, Go up thou bald Head, go up thou bald Head, 2 Kings 2. 24. And the Destruction that attends those who hate God's Ministers, is no ordinary Destruction I do assure you: For, it is so great and terrible, that Sodom and Gomorrah will fare much better than they at the Day of Judgment, Maith. 11. 24. And therefore certainly, that Man must needs be a very Brute indeed; that provokes God to destroy him with an utter Destruction, rather than he will forbear to hate his Ministers for telling him the Truth.

Reason 4.

Fourthly, Every Minister shall be damned for not telling the Truth to his People. And God will require the Soul of every man at his hand, if he does not give him timely warning against every Sin, Ezek. 3. 18. And can you be angry with your Minister for telling you the Truth, that he may prevent his own Damnation and yours too? If he does not tell you the Truth, you will get nothing by it; you will die in your Iniquity notwithstanding. Your Ignorance of what you

what you ought to know, will never excuse you at the Day of Judgment. If you follow a blind Guide, that will not, or cannot, or dare not tell you the Truth; you as well as he shall both fall into the Ditch together, *Matth. 15. 14.* You are worthy of such a Guide, and he is worthy of such a People to guide.

So then, If we tell you the Truth, we prevent our own Damnation; and as far as in us lies, we prevent yours too. But, if we do not tell you the Truth, we do not prevent our own Damnation, nor yours neither. And which is most reasonable, that we should tell you the Truth, and so save both our selves and you too? Or, that we should not tell you the Truth, and so damn both our selves and you too? If our concealing the Truth did us no harm, and could possibly do you any good, then indeed, you might have some reason to hate us because we tell it. But, when our concealing the Truth is matter of Damnation to us, and cannot possibly do you any good, then certainly you have no imaginable Pretence to hate us for telling it. Be content then to neglect your own Duty, and do not desire us to neglect ours. Be content to be damn'd alone, and do not desire us to be damn'd with you for Companies sake. Your Company is not so good, that we should purchase it at so dear a rate. 'Tis true indeed, *Moses* desired to be blotted out of God's Book; and *St. Paul* desired to be accursed from Christ, for the Salvation of their Brethren the Jews. But, neither the one nor the other did ever desire to be damn'd for their Damnation.

And I do here assure you all in the Presence of Almighty God, that if I know any thing of my own Heart, I would willingly suffer any temporal Evil in this World, for the Salvation of the greatest Enemy that I have. But I will never be damned in the other World, for the Damnation of my greatest Enemy, by concealing the Truth from him. I will willingly suffer any Harm in the World to do you good; but I will never do you

the least Harm for a thousand Worlds, if I can help it. Although I must needs own at the same time, that if you do not practise those plain Discourses that I have preach'd to you from this place, they will do you the greatest harm imaginable: They will rise up in Judgment against you, and condemn you at the last Day: They will be unto you the Savor of Death unto Death, and not the Savor of Life unto Life. For, Christ is set for the Fall, as well as the rising of many in *Israel*. And his Word does never return void; it does never return without accomplishing that whereto it is sent, *I/a. 55. 11*. It always does either Good or Evil; it always softens or hardens a Mans Heart; it always convinces a Man, or leaves him inexcusable.

Do not imagin that we take any pleasure in telling you of your Faults? Do not imagin that we delight to rake up the Filth of your deceitful Hearts, and to speak of such uncomely things as Nature blusheth but to name. We are Men of like Passions with your selves: We are as loath to tell you of your Faults, as you can possibly be to be told of them. We are more concerned for you, than you are for your selves. We see the Terrors of the Lord, and we know what it is to be damned; and we feel that you are our Members, tho you have no fellow-feeling for us; and what-ever befalls you, grieves us, and makes our very Hearts to bleed again. And we denounce the Judgments of the Lord against you, after the same manner, and with the same aking and trembling Hearts that a Man suffers an infected Member to be cut off for the preservation of his whole Body. Our very Flesh trembles again, and our Eyes gush out with Tears, and our Souls are vexed, when we see and hear some of your ungodly Actions.

I speak the truth in Christ, I lie not, my Conscience also bearing me witness in the Holy Ghost. It is a greater trouble to us to tell you of your Faults, than it is to you to hear them told: For, you see how concern'd we
are

are in speaking to you, and how unconcern'd you sit down and hear us speak. Yea, and perhaps you do not so much as hear us neither. But, if your Conscience misgives you, that such or such a Sin of yours will be preach'd against, you either come not here at all, or if you do come, you but sleep, or talk, or censure, or sit you down in the Seat of the Scornful, and set your Mouth against the Heavens.

Fifthly, If the Minister tells you the Truth, and that Truth pricks your Hearts, and wounds your Consciences; then, those Wounds are the Wounds of a Friend, they are in order to your recovery. And the same Minister that makes you sore, will bind you up, if you will let him: He woundeth, and his Hands make whole. He breaks your Hearts, and makes them contrite; but it is only, that the Seed of the Word may the better enter into, and take root in them. There is no Sowing without Plowing. And there is no grafting without Cutting. *Nathan's* Ministry wounded *David* and cured him. *Esay's* Ministry humbled *Hezekiah*, and raised him up. And *St. Peter's* Sermon pricked the Hearts of Three thousand Men, and healed them at the same time.

So then, If the Minister tells you the Truth, and that Truth wounds your Hearts, and terrifies your Consciences with the odious sight of your past Sins; then, all is for your Good. But, if the Minister does not tell you the Truth; yet, the Truth will find you out; God himself will tell it you with Thunder and Lightning. For, says he, *Psal. 50. 21.* *I will reprove thee, and set thy Sins in order before thine Eyes.* And therefore, if thou wilt not be told the Truth by the Minister, thou shalt be told it by another hand. If thou wilt not be wounded by a Friend, thou shalt be wounded by an Enemy: And thy Wounds shall be unto Death, and not unto Life. They shall not be like *Jonathan's* Arrows shot at *David*, for thy Safety, but for thy Destruction. And therefore

certainly, one way or other, thou shalt be sure to be told the Truth, whether thou wilt or no. And is it not better to have it told thee by a Friend than by a Foe? Is it not better to have it told thee for thy Salvation than for thy Damnation?

Oh for Christ his sake, do not take us for your Enemies, who are your best, and your only Friends! Is he thine Enemy that cures thee of an ulcerous Leg, or a fore Arm, or a cankered Breast? Is he thine Enemy that saveth thee from hanging, or drowning, or burning, or stabbing thy self? And yet, is the Minister thine Enemy, for telling thee the Truth, which is to save thee from greater Dangers, the Bottomless Pit, and the Gulph impassable, and the perpetual gnawings of the never-dying Worm? Is he that doth good to thy Body thine only Friend? And is he that doth good to thy Soul thine only Enemy? Is thy Body better than thy Soul? Yea, is thy Soul the only thing that thou takest no care for? Is the Surgeon thy Friend, tho he cutteth, and launceth, and probeth, and putteth thee to an intolerable Smart for the recovery of thy Body? And is the Minister thine Enemy, for doing only the same things for the recovery of thine Immortal Soul? Does the Surgeon use a blunter Launcet for the launcing his dear Wife, or his tender Child? Or does he not use the sharpest Launcet that he has, and launces them the deepest too? And is this any thing else but the greatest effect of his Love, and the greatest sign of his Tenderness and Affection? And why then shall the Minister be reckoned thine Enemy, for doing that to thy Soul, which the Surgeon does to thy Body? Is not the sharpest Sermon the best Sermon? Does not the sharpest Rebuke create the soundest Faith? *Tis. 1. 13.* Does it not prick the Heart most, and pierce and sink down deepest? Is it not most like to that Word of God which is quick and powerful, and sharper than any Two-Edged Sword? Are not we the Salt of the Earth? And is not that the best Salt which is sharpest? *Is there an*
taste

taste in the white of an Egg, Job 6. 6? Are not we the Light of the World? And is not that the best Light that inflames the Heart most, and makes it to burn within a Man, and purifies him from all his Filth and Dross? And yet still can you possibly take us for your Enemies, for telling you these plain Truths, and incurring your displeasure for the good of your Souls? What do we get by this but your Hatred? Certainly, you hate these Truths extreamly, when you hate us so much for only telling you of them. And you are passionately and desperately in love with your Sins, when you hate us so much for only telling you of them.

Oh what shall we do that you may take us for your Friends! Yea, what is it that we have not already done to convince you of our Love and Friendship? Have not we lost your Love, that we might love your Souls the better? Have not we lost our Reputation in the World, which we might easily have gained as well as others by the smooth-inticing Words of Mans Wisdom, that in the power and demonstration of the Spirit, we might preach the Foolishness of the Cross of Christ, and make the Meanest Capacity to understand us? The Meanest Man has a Soul to save as well as the Greatest, and perhaps it is more precious in the sight of God, as is plain from *Dives* and *Lazarus*. Have not we renounc'd all our Knowledge in the Tongues, the Criticks, the Fathers, the Counsels, the Schoolmen and Philosophers? Have not we renounc'd all this, and contented our selves with bare Scripture Proofs, and determin'd to know nothing among you but Jesus Christ and him Crucified, whatever our Learning is elsewhere? Have we made a shew of any Learning which serves to commend our selves, more than to build you up in your most Holy Faith? Yea, have not we utterly disclaim'd it, and preached up the quite contrary? Preach'd the sincere Milk of the Word, and the plain simplicity,

simplicity of the Gospel, and the foolishness of Preaching, that your Faith should not stand in the wisdom of Men, but in the power of God? Have not we become Fools to make you Wise? Have not we become Poor, to make you Rich, and to Reign, and to Abound in all things? Have not we quitted even our necessary Food and Raiment, to feed you with the Bread of Life, and to cloath your Souls with the Righteousness of Christ? What is there near or dear to us, that we have not freely hazarded for your good? Have not we hazarded our very lives by our indefatigable Labours for you in the Lord? Have not we labour'd hard to commit our Sermons to our own Memories, that you might think them worth your remembring? Have not we deliver'd our selves with all possible earnestness and affection, that you might see the Travail of our Souls, and learn to be in earnest your selves by our Example? Have not we preached you awakening and searching Discourses, that if possible we might keep you awake, and hinder the Devil from Stealing away the good Word of God from all your Hearts, when you were asleep? And have we at any time by our own Laziness, or Lolling, or Unconcernedness, or Indevotion, or the insufferable affected Lightness of some Men, disposed you to the same Indifference in God's Worship? *Nay farther,* Have not we done all this not only upon the Lord's Day, but also upon every Day in the Week? Have not we called and stretched forth our Hands and our Hearts unto you, both Morning and Evening, and that too of our own accord, without the least acknowledgment? Have not we labour'd, and striv'n, and wrestled with God in Prayers for you and yours? Have not we openly rebuked those that have been bad? And have not we openly commended those that have been good? Have not we endeavoured to bring your Vertuous and pious Relations to the Sacrament, both by Word of Mouth, and by Letter? And have not you bin-
dered

dered them even from coming to Church, and openly traduced and branded us both through City and Country, yea, and even within these very Walls too? And yet have not we preferred the Conscience, before the Fame and Applause of all these good Actions? Have not we chose to be discommended for doing our Duty, rather than to be commended for neglecting it? Have not we chose to do you good against your Wills, and against our own advantage, rather than do you any harm with your full consent, and to our own Profit? *In a word*, Is there either Profit, or Pleasure, or Preferment? Is there any thing that this World admires, but what we have renounced for the good of your Immortal Souls?

And now, as our Saviour said to the Jews, *For which of these good Works do you stone me?* So say we to you, For which of these good works do you hate us, and become our Enemies? However. This, This is our comfort. It is better to be hated for doing our Duty, than to be loved for neglecting it. It is infinitely more honourable in the sight of God, to be turned out of a Place for discharging a good Conscience, than it is to leave a Place for a little filthy Lucre's sake. It is infinitely more Honourable in the sight of God, to be Hated for telling the Truth, and Preaching against Covetousness, Usury and Extortion, than it is to be applauded and admired, for cringing and sneaking, and base complying to the Vices of this Place. None but a Demas leaves a Place for a little greater advantage in this present World. But even Christ himself may be turned out of his Place by Covetous Gadarenes, and Swine may be preferr'd before him.

If any of you shall be pleased to call this the Foolishness of Boasting; we answer with St. Paul, 2 Cor. 12. 11. *I am become a Fool in glorying, but ye have Compelled me.* All the Fault lies at your Door. For I ought to have been commended of you: For in nothing am I behind the very

very Chiefest Apostles, though I be nothing. Upon which Words, the most Judicious, the most Pious, and the most Humble Bishop Sanderson has made this Remark in his Sermon upon Phil. 4. 11. *Ad Aulam. Tour undervaluing of me, to the great prejudice of the Gospel, but advantage of False Teachers, hath made that Glorifying necessary for me, which had been otherwise but Vanity and Folly.* And then he addeth in the very next Words, *When his case falleth to be ours, we may then do as he now doth, purge our selves from false Crimes and Suspensions, and maintain our own Innocency.* And he has these words in another place to the same purpose, on the behalf of Job, who was very often compelled by his false Accusers to proclaim his own Righteousness, in his Sermon on Job 29. ver. 14, 15, 16, 17. *Ad Magistratum. Where Silence against foul and false Imputations may be interpreted a Confession, there the Protestation of a Mans own Innocency is ever just, and sometimes necessary. When others do us open wrong, it is not now Vanity but Charity, to do our selves open right. And whatever Appearance of Folly or Vainboasting there is in so doing, they are chargeable withal, that compel us therunto, and not we: And 'twas neither Pride nor Passion in Job, but such a Compulsion as this, that made him so often proclaim his own Righteousness.* And thus I have shewn you the unreasonableness of hating your Ministers for telling you the Truth. And I have answered an Objection that might be made against my way of handling it in my own Defence, which was the third thing proposed. And the

Prop. IV.

Fourth is this, Ministers are not to forbear to tell the Truth, tho they make their greatest Friends to become their Enemies by so doing. For,

Reason 1.

First of all, These Galatians loved St. Paul as well as their own Eyes; and yet he did not forbear to tell them the Truth, and to give them their own, tho they became

his

his Enemies for it. Christ himself did intirely love his Mother, and he was intirely beloved by her: And yet, what a rough, and what a severe Answer did he give her at the Marriage in *Cana of Galilee*: *Woman what have I to do with thee?* And so likewise when he tarried behind at *Jerusalem* to Dispute with the Doctors in the Temple, he valued not his Parents Displeasure, nor asked their leave to do his Father's Business, which they wist not of. And accordingly we find, that he hath made it absolutely impossible for any Man to be his Disciple, that is, either ashamed or afraid to confess Him and his Truth in this Adulterous and Wicked Generation. And therefore, whoever does not leave both Father and Mother, and Wife and Children, and Houses and Land, and all that he has, for his Sake, he can never be his Disciple. And therefore certainly, no Minister must forbear to tell the Truth, though he makes his best Friends, and his nighest Relations; yea, though he makes all the World his Enemies by so doing. Telling the Truth is so great and so necessary a qualification in a Minister of the Gospel, that St. Paul knew no greater Character to give Christ himself, than that before *Pontius Pilate* he witnessed a good Confession; *1 Tim. 6. 13.* Thus *Elijah* told the Truth before *Ahab* and *Jezebel*: *Nathan* before *David*: *Daniel* and the Three Children before the King of *Babylon*: *John* the Baptist before *Herod* the Great; and St. Paul before *Felix* his Judge, when he made him tremble with his Discourse of Temperance, Righteousness and Judgment to come. But alas, what do I say that Ministers must not, when I may safely add

Secondly, It is absolutely impossible for them to forbear telling the Truth, though they be sure to make all the World their Enemies by so doing. For, the Burden of the Lord is upon them, and that presseth and constraineth, and even forceth them to speak the Truth, Reason 2.

Truth whether they will or no. The Dumb As could not chuse but speak the Truth, and rebuke the Madnes of the Prophet. Yea, and even *Balaam* himself who was more brutish than his very Beast, could not chuse but speak the Truth too. *He could not go beyond the word of the Lord to do either less or more, though Balak would have given him his House full of Silver and Gold,* Numb. 22. 18. Truth makes its own way, and breaks forth like Light through a Cloud. It breaks forth through all Opposition. It opens the Mouth of an Ungodly High Priest to Prophesie by course, and forceth him to declare that Truth which he had otherwise held in Unrighteousness. Truth lays a Wo upon every one that Preacheth not the Gospel. It is strong and mighty, and will prevail, and reign, and triumph gloriously for ever more. When *Jeremy* was made a Scorn, and a Reproach, and a Derision daily for Preaching the Truth, he resolved thereupon to give over Preaching, *Jer.* 20. 9. But how long did that his Resolution last? Why truly it scarce lasted so long as he was in making it; for, in the very next Words he tells us, *But his Word was in mine Heart as a Burning Fire shut up in my Bones, and I was weary with forbearing, and I could not stay.* And will you be angry with us for doing that, which if you would give us the whole World, we cannot possibly but do? For, though we keep our Mouths as it were with a Bridle; though we hold our Tongues and speak nothing, yet it is pain and grief to us; our Hearts are hot within us; and the Fire kindles: And we cannot possibly refrain our Lips, O Lord, and that thou knowest. We cannot possibly keep back thy loving Mercy and Truth from the great Congregation. For says Holy *Job*, *I am full of matter, the Spirit within me constraineth me. Behold, my Belly is as new Wine, which hath no vent, it is ready to burst like new Bottles. I will speak, that I may be refreshed; I will open my Lips and answer,* Job 32. 18, 19, 20. The good Man belike is ready to be choaked

choaked and stifled, he is ready to burst asunder, he can have no rest till he speaks the Truth, and declares the power of God to his Generation, and his strength to all them that are yet for to come. *Nay farther,*

Thirdly, What is there that can possibly tempt us to *Reason 3.* forbear telling the Truth? Can either the World, the Flesh or the Devil? No verily. For, we have renounced them all Three in our Baptismal Vow. We see through them all. We see them all to be nothing else but Vanity and Vexation of Spirit. Can Poverty? Poverty that wounds a Generous Spirit, and cuts him to the Heart, and makes the best of Men derided and scorned by the Rich and Great ones of the World? Can Poverty? No, nor that. *For having nothing, we possess all things,* 2 Cor. 6. 10. Can the Hatred and Displeasure of great Men? No, nor that. For, we are afraid of no Man, neither do we regard the Persons of Men: We are not afraid of those that can only kill our Bodies; but we are only afraid of him that can kill both our Souls and Bodies in Hell Fire. Can Shame, or Reproach, or Disgrace? No, nor that neither. *For, we look unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God. Yea, and we rejoyce that we are counted worthy to suffer shame for his Name.*

O blessed Jesu! *What is Man that thou thus regardest him, or the Son of Man that thou thus rememberest him! What are we poor Worms, and no Men, that thou dost honour us so far as to make us conformable to thine own blessed Image, who wert made perfect through Suffering? What are we that thou dost so highly favour us, as to give us on thy behalf, nor only to be here on thee, but also to suffer for thy sake? Phil. 1. 29. And does the World imagin, that these and such like*

pitiful Contradictions of Sinners, shall ever make us forbear to tell the Truth, when they are our Joy, and our Glory, and our Crown of Rejoycing? Shall our Glory make us ashamed? Shall our Joy make us Sad? And shall our Wages, our Reward, our exceeding great Reward? Shall our VVages, our Persecutions, that are far more than the promised Hundred-fold in this VVorld? Shall our VVages make us idle and forbear to work?

O foolish and vain VVorld that thou art! Dost thou think that thy Terrors or thy Flatteries, thy Threats, or thy Promises, can sway us either one way or other? Do not we see that our VVords have Life and Power in them, and that they are quick and piercing? For else, how should they disturb your callous Seared Consciences? If they were a dead Letter, they could never do it; they could never produce any life or feeling in you. That which is Dead, can never move those who are Dead, twice Dead in Trespases and Sins. And from whence then have they this Life and Power? Is it not from the Spirit of God that enlivens and quickens them? And does God go along with our very VVords and Breath? And will he not take care of our Persons? O ye of little Faith to believe it! He has Ravens to Feed us, and Bears to revenge our Quarrel, when Men prove more Brutish, and more Ungrateful than the Beasts that perish.

VVhat then shall hinder us from telling the Truth of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written, for thy sake we are killed all the day long, we are accounted as Sheep for the Slaughter.) Nay, in all these things we are more than Conquerors, through Christ that loved us. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall ever binder us from telling the Truth of God
which,

which is in Christ Jesus our Lord. And thus I have shewn you, that Ministers are not to forbear to tell the Truth; though they make their greatest Friends to become their Enemies by so doing: VVhich was the Fourth thing proposed. And the.

Last is this, Ministers are not to be afraid to argue *Prop. V.* the case with their Hearers; but, they are by St. Paul's Example in my Text, to put it home to all their Consciences, whether they can alledge any other Reason why they become their Enemies, save only because they tell them the Truth, and discharge their Consciences in the sight of God as they ought to do. St. Paul and several others have been so often put to this, that many Instances are wholly needless. One shall serve for all; and that is taken out of 1 Sam. 12. 3. Where we find, that the People having rejected God and his Servant Samuel from reigning over them, they chose Saul for their King. Upon which, the good old Man Samuel made this noble Challenge before all the People, *Here I am, witness against me before the Lord, and before his Anointed; whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose Hands have I received any Bribes, to blind mine Eyes therewith? And I will restore it you.*

And as Samuel did then, so say I now at the Resignation of my Office. Here I am, witness against me before the Lord, and before this Congregation; What is my Fault, besides telling you the Truth? Have I been guilty of any thing, besides telling you of your Sins, and of loving your Souls more than my own Interest? O pray pardon me this Fault! And do thou, O blessed Jesus, pardon me also, for speaking any thing in my own just Defence, which may in the least favor either of Pride, Vanity, or Boasting! Do thou give me leave to praise and adore, and magnifie thy restraining Grace, which hath enabled me to make this Challenge to all my Enemies.

mies. Give me the Man throughout the World that shall convince me of any Publick Immoral Actions that ever I have been guilty of from my Childhood to this Day, and I will freely undergo the Punishment that is due to all those scandalous Reports that my Enemies have maliciously invented, and industriously spread about concerning me, to the great hindrance of thy Truth, and the Salvation of thy People. But not unto us, O Lord, not unto us, but unto thy Name be all the Praise for thy loving Mercy and for thy Truth's sake. 'Twas thy Mercy, thy Mercy alone, and not any good in me, that with-held thy Servant from all those Sins that other Men fall into, and to which I my self am by Nature most subject. Give me leave once more to praise and adore and magnifie thy restraining Grace, which hath enabled me to make the same Challenge to all my Enemies of this Parish in Particular. Give me the Man that can alledge any other Reason, why he is my Enemy, save only because I have told him the Truth; and Christ hath lived a Life in me that is a reproach to his; and I have

* The Words of a Parishioner's Letter sent to me, April. 30. 1691. Unless you do in All respects be-

have your self as in My Judgment you ought to do, I will forbear my farther Contribution, and also perswade all others to do the like, &c.

refused to submit my self to his * Impetious Conduct and Judgment in the Work of my Ministry: And I will freely undergo any Penalty.

And here now, methinks, I see a whole Shoal full of Accusations thrown in all at once against me: For,

Obj. 1.

First of all, Some say, we are not thy Enemies because thou tellest us the Truth: But, because thou dost Point at us in Church. To which I answer,

Ans. 1.

First, I neither knew thee, nor thy Sin; and consequently, I neither pointed at, nor so much as thought

of

of thee at that time; only the Word of the Lord hath found thee out; and thine own guilty Conscience is witness against thee. For, if thou art not guilty, why art thou concern'd? If thou art guilty, why dost not thou amend thine own Fault, in stead of finding Fault with me? And my

Second Answer is this, Those that I have seen asleep, *Ans. 2.*
I have spoken to and awaked, lest the Lord should strike them dead upon the place, as he did *Eutychus* for sleeping at St. Paul's Sermon. And those that have been laughing and impudently affronting God and the Congregation; I have openly rebuked, *that others might fear*, according to St. Paul's Command, *1 Tim. 5. 20.* Publick Faults are not to be privately, but publickly reprov'd. And if the Officers of this Parish had done their Duty, they should have presented such Men, as Disturbers of Divine Service, by the 111th Canon of our Church.

Secondly, Others say, We are not thy Enemies be- *Obj. 2.*
cause thou tellest us the Truth: But, because thou keep-
est such a Bawling, and hast so many Actions.

As for my Bawling, as you call it, I answer, There are Sons *Ans. 1.*
of Thunder, as well as such as speak with the still small Voice. The greatest Sense that ever was delivered, to wit, the Moral Law, was delivered in Thunder and Lightning. Lightning is necessary to discover your Sins to you, and Thunder to strike you with the Terrors of the Lord, and to make you sorry for them. What is told us in the Ear, we are to proclaim upon the House tops. And God himself is express, *Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my People their Transgressions, and the House of Jacob their Sins.* And 'tis recorded, *John 7. 37. That Christ himself stood up at the last Day of the Feast, and crieth, or bawled out aloud.*

aloud. And the Prophet *Esay* does as it were supply the place of a Crier: For says he, *Ho! every one that thirsteth*, and so on, *Isa. 55.1*. And if we had not these Commands from God, does not even Reason tell us, 'tis in vain to preach, if no Man can hear what we say? He had need have the loudest Voice, that woud awaken you who are deep in Trespases and Sins.

Ans. 2. And as for my *Actions*, I answer, God hath given me liberty to use many more than ever I have yet used: He has given me Liberty to stamp with my Feet, and to bear the Pulpit, and to smite with my Hands, if need be, which I have never done. For says the Lord, *Ezek. 6. 11. Smite with thine Hand, and stamp with thy Foot, and say, alas, for all the evil abominations of the House of Israel!* Assure your selves, he that finds fault with my earnestness, does not know what it is to be in earnest. And he does not know what that meaneth, *Cursed be he that doeth the Work of the Lord negligently*, *Jer. 48. 10*. Can any Man forbear crying out in good earnest, when he sees so many poor Souls dispers'd abroad without a Shepherd? Can any Man forbear crying out in good earnest, when he sees so many poor Souls ready to sink down into Hell alive? Did not dumb *Arys* cry out when he saw his Father in danger of being kill'd? And how much more would he have cried out, if he had seen him in as great a danger of being damned?

Obi. 3. Thirdly, Others say, We are not thy Enemies because thou tellest us the Truth: But, because thou art so long and so tedious.

Ans. To which I answer, Is the Service of God a Burden, and a Weariness unto thee, and dost thou really snuff at it, as the Prophet speaketh, *Mal. 1. 13*? When didst thou reckon a Merry-meeting too long? When didst thou reckon the Play-house or the Tavern too tedious?

What

What wouldst thou do if I should dismiss thee sooner? VVouldst thou go to the Exchange or the Coffee-house to hear News? Or wouldst thou go home and instruct thy Family, and Pray, and sing Psalms with them, and Catechise them, and examin them in what they have heard in Church? Sure I am, they that use these and such like Godly Exercises in their own Houses, do never think themselves too long in God's House. A Day there is better to them than a thousand elsewhere. VVhat an Age is this? VVhen God condescends to speak to you for so long a time, and you think it much to give him the hearing? VVhen he vouchsafes to court you to be happy, and you will not be courted by him?

Fourthly, Others say, We are not thy Enemies because *Obj. 4.* thou tellest us the Truth: But, because thou dost over-do it.

To which I answer, If I over-do it, sure I am, there *Ans.* are enough who under-do it. And I can never be so over-strict in pressing your Duty, as you are over-remiss in neglecting it. You do not know what strictness Religion requires. If you did, you would say with the Prophet, *Jer. 23.9. My Heart within me is broken because of the Prophets; all my Bones shake: I am like a drunken man, and like a man whom Wine hath overcome, because of the Lord, and because of the Words of his Holiness. As if he had said, I stagger, I reel too and fro, I am amaz'd, I am at my wits End, I cannot tell what to do, the Lord requires of me so much Holiness, and so much Strictness, and I have so little to give unto him.*

Fifthly, Others say, VVe are not thy Enemies because *Obj. 5.* thou tellest us the Truth: But, because thou comparest thy self to Christ, and thy Successor to Barabbas.

To which I answer, VVhoever has reported that, he *Ans.* is of his Father the Devil, a Lyar, and the Truth of God is not in him. And he betrays withal, what an excellent Opinion he has of that Man's Honesty, whom he

E compares

whom he compares to a Thief, for robbing his poor Neighbour of his Vineyard, because it is so convenient for him. He that receives stolen Goods is a Thief, as well as he that steals them. Herod was guilty of Blasphemy for accepting, as well as the Multitude for giving Him Divine Honour. And 'tis remarkable, That the destroying Angel spared the Multitude, and only took Vengeance of Herod. He spared the Thieves that stole away God's Honour, and he only punished the Confessor for basely accepting of it. For, who would have been so served himself?

Obj. 6. Sixthly, Others say, We are not thy Enemies because thou tellest us the Truth: But, because so many Dissenters follow thee where-ever thou preachest.

Ans. To which I answer. VVho does the Church of England the best Service? He that brings Dissenters to Church; yea, and to the Common Prayer too? Or he that drives them away from both? VVho deserves best from the Church? He that makes Dissenters in love with it? Or he that makes grave and serious Churchmen to go to the Dissenters Meetings, for want of Affectionate, Awakening and Scripture Preaching? I speak seriously. If the excellent Liturgy, and the incomparable Constitutions of our Church were but rightly followed by all Churchmen, both in their Life and Doctrine, there would not be many Dissenters in all England. Which God grant for Christ his sake!

Obj. 7. Seventhly, Others say, VVe are not thy Enemies, because thou tellest us the Truth: But, because there is such a Throng and such a Press, and such a Multitude that follow thee, that there is no coming at thee. To which I answer,

Ans. 1. First of all, Oh the unaccountable perverseness of Men! For say they, If the Church be thin and empty, who

will go there to be starved? And if it be full and thronged, who will go there to be swelter'd to Death? Let us do what we can: Let us either pipe and dance, or mourn and weep; And Men will be Men still, they will do what they list, and they will never be without some silly Excuse or other to keep them away from Church.

Secondly, Is the Church so full and thronged, that you cannot come at your Seats? VVhy for God's sake, cannot you, who are so near the Church, come anon to it, as those who are so far from it? VVhat if you were to go from Sea to Sea to hear the VVord of the Lord? Can you be displeased to see God's Harvest so great? And can you hate him so much, whom others love so entirely? 'Tis always so. Common Blessings are never esteemed as they ought to be. Who scarce ever thanks God for the Light of the Sun, which is the greatest Blessing upon Earth? It's Commonness detracts from it's true and real worth.

Thirdly, If ever you will go into Heaven, if ever you will enter in at the strait and narrow Gate; you must press, and press hard, and you must break your selves away through such a Throng as this. You must fight your selves a way as through an Army with Banners. These are those Sons of Violence that take Heaven by Force. These Little ones, the poor of this World, rich in Faith, are Heirs of the Kingdom. These tremble at God's Word, while you Great-Ones make a mock at it. These Hungry-Ones do relish the bitterest thing, while you loath and nauseate the choicest Manna. The People and the Multitude do commonly best discern who are Prophets. They found John to be a Prophet, and they found Jesus of Nazareth to be the Christ, when none of the Rulers could find it out. And they frequently defended them from all the Viol (both of Herod and the Jews. You have stolen the Earth from them; and

if you have not a very great care, they will steal Heaven from you. However, through such a Crowd as this you must go there, if ever you go there.

Ans. 4.

Fourthly, VWhat if your Church be so fill'd and throng'd that you can scarce get at it? Do not you know, that I have often preached, that all Men should go to their own Parish-Churches? And have not I frequently exhorted and pressed them to it? And why then do you blame me for that, which is not in my Power to prevent? Yea, why do you blame me for that, which you commend others for, a great Auditory? God grant that they may all have such conscientious Ministers, that they may have no need to go from their own Churches, either for Daily-Prayers, Preaching, Baptizing, Catechising, Visiting the Sick, Receiving the Sacrament, or any other Christian Ordinance, as too many are forced to do, who have no Minister living among them.

Ans. 5.

Fifthly, VWhat if your Church be so fill'd and throng'd? Do not you know, that some of Christ's Hearers drew nigh to hear him, others sat about him, others sat at his Feet, others leaned on his Breast, others hanged upon his Mouth, others untiled the Roof of the House wherein he taught, others got up into Sycamore-trees, that they might see him at least, if they could not hear him, and others trod one upon another, out of an earnest desire to get as near him as they could, *Luke 12. 1.* And cannot you bear that in my Hearers, which Christ himself both bore and commended in his? Is that to my Dispraise, which was an Honour to my Lord and Master, and the very Joy of his Heart? VWill not you suffer Men to receive us, as if Christ were here present? Especially, when he himself is expresse, that whoever receiveth us, receiveth him, and him that sent him; and whatever is done

done to us in his Name, he esteems and rewards as done to Himself.

Eighthly, Others say, we are not thy Enemies because *Obj. 8.* thou tellest us the Truth : But because thou Railest at us.

To which I answer,

First of all. He is no Railer, who according to his *Ans. 1.* Office tells Men of their Faults for the good of their Souls. But, he is a Railer, who does as *Diotrephes* did, *love the Preeminence, and receiveth us not*, but goeth about from House to House, *prating against us with Malicious Words: and not content therewith; neither doth he himself receive the Brethren, and forbiddeth them that wou'd, and casteth them out of the Church,* 3 John 9. 10. And such a one is a Railer, and not he, whose Function it is, to tell him of, and to rebuke him for that his Railery, that he may learn not to Blaspheme.

Secondly, What Men count Railery in me, was never so esteemed by Christ, the Prophets, or Apostles. *Ans. 2.* They all used to speak plain, blunt and home. *St. John Baptist* said to the Pharisees and Sadducees, *O Generation of Vipers, who hath warned you to flee from the Wrath to come? St. Paul* said to *Elymas the Sorcerer, O full of all Subtilty and Mischief, thou Child of the Devil, thou Enemy of all Righteousness.* Yea, and even Christ himself, who *when he was Reviled, Reviled not again*, was guilty of the very same thing, that now a-days is cry'd out upon for insufferable Railing. For, did he not say to the Ruler of the Synagogue to his Face, *Thou Hypocrite, Luk e 13. 15?* And was not this a part of his Message to *Herod*, *Go ye and tell that Fox, ver. 32?* And did he not so often joyn together the Scribes, Pharisees, Lawyers and Hypocrites, that those Four Words may be almost taken for one and the same thing? And does not *St. Epiphanius* in his Epistle before his Book against Heresie, both

both excuse and defend such a sharp way of Reproving; *Yea*, does not the Prophet foretel that this should be one of the Blessings of Christ's Kingdom, *Isa. 32. 5. The Vile Person shall no more be called Liberal, nor the Churl said to be Bountiful. That is, All things shall be called by their proper Names. The Prodigal shall be called Prodigal, and not Liberal: And the Covetous shall be called Covetous, and not a Good Husband. But the truth on't is now a-days, Men are better bred than to tell their Hearers of their Faults in plain English. They Preach of Sin in such neat, soft and delicate Language, that Men do almost take as much pleasure to hear it smoothly Preach'd against, as they do in Committing it. They give it such gentle Touches, as if they would make Men believe they were afraid to hurt it, and that 'twere pity to use it harder. They give it such easie Strokes of their Pen, as if they were in love with it, and were very loath to blot it out with all its Hand-writing.*

Obj. 9. Ninthly, Others say we are not thy Enemies, because thou tellest us the Truth: But, because thou art so insufferably Proud, that thou scornest to keep Company but with such and such choice and select Persons. To which I answer,

Ansiv. 1. First, 'Tis a sign you have no outward ill Action to charge me with; when you are forc'd to judge the very Thoughts and Intents of my Heart for want of better Accusation. But let any Man judge. Who is most Proud, I for being thought so, or you for thinking me so; and so making your Selves Gods, by pretending to know the Heart?

Ansiv. 2. Secondly, I acknowledge my self very scrupulous of going into any Publick Houses, according to the 7th Canon of our Church. And I am very cautious in keeping Company either with the Fornicator, the Covetous,
the

the Idolater, the Railer, the Drunkard or the Extor-
tioner, or any such Man. For, *St. Paul* hath command-
ed me, no, not to Eat with such, unless it be, as our
Saviour did with Publicans and Sinners, in order to their
Conversion, *1 Cor. 5. 11.* And for these and such like
heinous Crimes, I am represented by some as a Perfect
Mad-man. And I must needs own, that either they are
Mad for breaking these Apostolical, and Ecclesiastical
Canons, or I am Mad for keeping them. But I bless
God, I have no cause to take ought of this amiss. For;
Christ himself went for a Mad-man, *Mark 3. 21.* *St.*
Paul went for a Mad-man; and that, for being unlearn-
ed, that is, for not being Mad at all. *Acts 26. 24.* Nay,
and our whole Religion is called Foolishness, *1 Cor. 1. 18.*
And Madness, *Wisd. 5. 4.* And blessed are ye when Men
shall revile you, and persecute you, and shall say all manner
of Evil against you falsely for my Names sake. Rejoyce and
be exceeding glad; for great is your Reward in Heaven: for
so persecuted they the Prophets which were before you, *Matth.*
5. 11, 12.

Lastly, Others say we are not thy Enemies, because *Obj. 10.*
thou tellest us the Truth: But, in plain Terms, be-
cause thou hast Preached False Doctrine. For, thou hast
Preached, That Fasting is necessary to Salvation: And
that Man and Wife ought to defraud one another of
all Conjugal Pleasures, upon their Fasting-days. And
thou hast Preached also, That he who keeps the whole
Law, and allows himself only in one beloved Sin, is worse
than he that keeps no part of the Law at all. And
thou hast Preached also, That no Usurer ought to be
admitted to the Sacrament, until he be Reformed; and
that he can never be Reformed, till he has made Re-
stitution of all his Usury. To which I answer,

First in general. If I have Preached any False Doctrine, *Ans. 1.*
I have been always ready to answer all Objections that
have

have been sent me. And if I had not been ready so to do; yet, the Law was open, and my Enemies might have had me before the Bishop, and accused me; as they endeavoured to put me in the Spiritual Court for Visiting the greatest Object of Charity that ever I have seen, or indeed, so much as heard of, and Praying and Fasting for her Recovery, which, blessed be God for it, has been now some considerable time effected to the Wonder and Admiration of all that knew her. And the Lord of his infinite Mercy so preserve her for Christ his sake!

Answ. 2.

Secondly, I answer in Particular.

*First, As to Fasting, I do openly declare it necessary to Salvation. For, Christ hath commanded it in the 6th of Matth. And as an encouragement to the observation of it; he has given the same promise to it, as he has done to Alms and Prayers, ver. 18. Secondly, I do declare, that every Man of the Church of England is bound in Conscience to observe the Vigils, and Fasts, and Days of Abstinence commanded in the Rubrick. Thirdly, I do declare, that every Man and Wife must defraud one another of all conjugal Pleasures upon their Fasting-Days. For says St. Paul, 1 Cor. 7. 5. Defraud one another by consent for a time, that ye may give your selves to Fasting and Prayer. And the Prophet is express, Esa. 58. 3. That one Reason why the Lord did not regard the Fasts of those times, was, because they found Pleasure in the Days of their Fasts. And that you may not think me singular in the interpretation of these Texts of Scripture, I have here brought you Bishop Taylor to confirm what I say. His Words are these in his *Holy Living*, Sect. 5. Chap. 4. 'He that Fasts for Repentance, must, 'during that Solemnity, abstain from all bodily Delights, and the Sensuality of all his Senses and his 'Appetites: For a Man must not, when he mourns in 'his Fast, be merry in his Sport: Weep at Dinner, 'and laugh all Day after: Have a Silence in his Kitchen, 'and*

and Musick in his Chamber; judge the Stomach and feast the other Senses. I deny not, but a Man may in a single Instance punish a particular Sin with a proper Instrument. If a Man have offended in his Palate, he may chuse to Fast only: If he have sinned in Softness and in his Touch, he may chuse to lie hard, and work hard, and use sharp Inflictions: But although this Disciplin be proper and particular, yet because the Sorrow is of the whole Man, no Sense must rejoyce, or be with any study or purpose feasted and entertained softly. This Rule is intended to relate to the Solemn Days appointed for Repentance publickly or privately.

Secondly, I do openly declare as to the second Particular, That he who keeps the whole Law, and allows himself only in one beloved Sin, is worse than he who keeps no part of the Law at all. For, St. John tells us *Rev. 3. 15, 16. That the Lukewarm Christian is far worse than he that is quite Cold: That is, The Half-Christian is far worse than he that pretends to no Christianity at all.* The Publican and the Harlot go to Heaven before the Pharisee, the Scribe and the Lawyer. And Reason tells us also. That when a Man's Affections are all set upon one Sin, they are far more violent than if they were set upon many Sins. As the Beams of the Sun contracted by a Burning-glass burn more violently than if they were dispersed abroad. Or, as a Man in Love with one single person, loves more violently than if his Affections were free for all comers. And besides, Is it not the height of Misery to be almost a Christian, to be almost happy, to have almost done ones Duty, to have almost gain'd ones point? And yet, to miss of it notwithstanding? Is it not the greatest Vexation to have escaped all the dangers of a long Sea-Voyage? And yet, to suffer Shipwreck in the very Haven, in the Port it self, at Land? Is it not the Emphasis of all Misfortune to have kept the whole Law; And yet to offend

in one point only. Is it not the Sting; it is not the Hell of Hell its self to be just entering into Heaven: And yet to be tumbled down from thence into Fire unquenchable? But this I have explained and proved at large three Sundays ago. And so it needs no further Proof at present. And that you may not think me singular in this Opinion neither, be but pleased to consult Bishop Taylor's Sermon concerning *Lukewarmness*, and you will find him of the same mind.

Thirdly, I do openly declare as to the third Particular, that every Minister and every Churchwarden throughout *England*, are actually perjured and forsworn by the 109th Canon of our Church, if they suffer any Usurer to come to the Sacrament, till he be reformed. And there is no Reformation without Restitution.

This is what I have told the Minister and one of the Church-wardens, and some of the Parishioners by themselves in private. And because they would not reform upon my private Admonition, I have also told it the Church of God. And because they have not reformed upon that neither, I do here publish it to the whole World, and I call Heaven and Earth to witness, that I am pure from all their Blood.

And that you may know, what Usury is forbid by the Word of God, turn to *Ezek* 18. 8, 13. and you will find, that whoever giveth upon Usury, or taketh *Any Increase*. Mark it. He that taketh *Any Increase* above the Principal, not six in the Hundred; but let it be never so little, and never so moderate: He that taketh *Any Increase*, is an Usurer, and such a one, as shall surely die for his Usury, and his Blood shall be upon his own Head. This is that Word of God, by which you shall all be saved or damned at the last Day; and all those trifling and shuffling distinctions, that covetous Usurers have invented, shall never be able to excuse your Damnation.

Heretofore, all Usurious Clergy-men were degraded from Holy Orders: And all Usurious Lay-men were excommunicated in their Life-time, and hindred Christian Burial after Death, till their Heirs made Restitution for all they had gotten by Usury. And I do here openly make this Challenge to all the Patrons of Usury; If they will bring me any one Approved Author among the Antients that has defended Usury. I will bring them Fifty, I will bring them Hundreds, yea, I will bring them whole Councils and Fathers, that have Unanimously condemned it. And that you may not think me singular in this Opinion neither, I have here brought you the Opinion of the greatest Casuist that I do verily believe, ever wrote in the Christian Church, I mean, the most Judicious, the most Pious, and the most Humble Dr. *Sanderſon*, late Bishop of *Lincoln*. His Words are these, — in his Sermon upon *1 Cor. 7. 24. Ad Populum*.

‘ Thus have we delivered three Rules, concerning the Quality of a right Calling: and pointed out some special Offenders against each of them. And now methinks I see the Usurer hugging himself, and clapping his sides, that he hath come off so fairly: surely his Calling is absolute good, whereon none of these Rules could fasten. But it is indeed with the Usurer in this case, as with the Drunkard. If the Drunkard should ask me against which of the Ten Commandments he offended; I confess I could not readily give him a direct punctual answer: Not that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the sixth Commandment, by distempering his Body; he sinneth against the seventh by enflaming his lust; he sinneth against the eighth, by making waste of the good Creatures of God. Right so is it with our Usurer in this case. He would pose me, that should ask me the Question, which of these three Rules fetcheth in the Usurer, and his Calling. Verily I cannot well tell which most;

' I think every one of *the three* may; howsoever, a-
 ' mong the *three*, I am sure I have him. If *Usury*
 ' be simply *unlawful* (as Most of the Learned have con-
 ' cluded) then the *first Rule* hath him. I should be ve-
 ' ry tender to condemn any thing as simply *unlawful*,
 ' which any even imaginary conjuncture of Circumstan-
 ' ces would render *lawful*; and would chuse rather by
 ' an *over liberal Charity* to cover a multitude of *Sins*, 1 Pet.
 ' 4. 8 (if I may abuse the Apostles Phrase to that Sense)
 ' than by a too *superstitious restraint* make one. Yet the
 ' Texts of *Scripture* are so *expres*s, and the grounds of
 ' *Reason*, brought by learned Men, seem so strong against
 ' *all Usury*; that I have much ado to find so much cha-
 ' rity in my self, as to absolve any kind of *Usury*, (pro-
 ' perly so called) with what cautions or circumstances
 ' soever qualified, from being a *sin*. But I will suspect
 ' mine own and the common judgment herein, and ad-
 ' mit for this once (*dato non concesso*,) that *Usury* be in
 ' some case *lawful*, and so our *Usurer* escape the *first*
 ' *Rule*; which yet cannot be, till his *teeth* be knocked out
 ' for biting: But you must knock out his *brains* too, before
 ' he escape our *second Rule*. I dare say, the most learn-
 ' ed *Usurer* that liveth (and they say some learned ones
 ' are *Usurers*,) will never be able to prove, that *Usury*
 ' if it be at all *lawful*, is so *lawful*, as to be made a *Cal-*
 ' *ling*. Here all his *Dollors* and his *Proctors*, and his *Ad-*
 ' *vocates* leave him. For, can it possibly enter into any
 ' reasonable mans head to think, that a man should be
 ' *born* for nothing else, but to tell out *money*, and take
 ' in *paper*? which if a man had many millions of gold
 ' and silver, could take up but a small portion of that
 ' precious *time* which God would have spent in some ho-
 ' nest and fruitful *employment*. But what do I speak of
 ' the judgment of reasonable men in so plain a matter;
 ' wherein I dare appeal to the *conscience* even of the *U-*
 ' *surer* himself? and it had need be a very plain matter,
 ' that a man would refer to the *conscience* of an *Usurer*.

'No honest man need be *ashamed* of an honest *Calling*:
 'if then the *Usurers Calling* be such, what need he care
 'who knoweth, or why should he shame with it? If
 'that be his *trade*, why doth he not in his *Bills* and
 'Bonds and *Noverints*, make it known to all men by
 'those presents that he is an *Usurer*, rather than write
 'himself *Gentleman*, or *Yeoman*, or by some other stile?
 'But say yet our *Usurer* should escape, at least in the
 'judgment of his own hard'ned conscience, from both
 'these *Rules* as from the *Sword of Jehu* and *Hazael*: there
 'is yet a *third Rule*, like the *Sword of Elisha*, to strike
 'him stone-dead, and he shall never be able to escape
 'that. Let him shew wherein his *Calling* is profitable
 'to *human society*. He keepeth no *Hospitality*: If he
 'have but a barr'd *chest*, and a strong *lock* to keep his
 'God and his *Scriptures* (his *Mammon* and his *Parchments*
 'in) he hath house-room enough. He *sleeceth* many;
 'but *cloaseth* none. He *biteth* and *devoureth*; but *eat-*
 '*eth* all his morsels alone: He giveth not so much as a
 '*crum*, no not to his dearest *Broker* or *Scrivener*; only,
 'where he biteth, he alloweth them to *scratch* what they
 'can for themselves. The *King*, the *Church*, the *Poor*,
 'are all wronged by him, and so are all that live near
 'him: in every *common charge*, he slippeth the collar,
 'and leaveth the burden upon those that are less able.
 'It were not possible, *Usurers* should be so bitterly in-
 'veighed against by sober *Heathen Writers*; so severe-
 'ly censured by the *Civil* and *Canon Laws*; so uniform-
 'ly condemned by *Godly Fathers* and *Councils*; so uni-
 'versally ha'ed by all men of all sorts, and in all *A-*
 '*ges* and *Countries*; as *Histories* and *Experience* mani-
 'fest they ever have been, and are: if their *Practice*
 'and *Calling* had been any way *profitable*, and not indeed
 'every way hurtful and incommodious both to *private*
 '*men* and *publick society*. If any thing can make a *Cal-*
 '*ling* unlawful; certainly the *Usurers Calling* cannot
 'be lawful.

Mark

Mark it, If any thing can make a Calling unlawful; certainly the Usurers Calling cannot be lawful. Look to it all ye of this Parish, whose chiefest Employment is Banking and Usury. Suppose the Lord Chief Justice of England, and all his Brethren the Judges of this Kingdom, should purposely come and tell you out of pure Love and Friendship, Sirs, If ever any Man in the World had a bad Title to his Estate; then, you have a bad Title to your Estate. Would not you readily thank them all for their Kindness, and would not you presently look about you, and endeavour to get your selves a better Title? Without all doubt you would all do so.

And yet, here comes one of the greatest Casuists that ever wrote, and tells you plainly, that the Grounds of Reason, the Authority of Heathens Writers, the express Texts of Scripture, the Civil and Canon Law, the Fathers and Councils, and the History and Experience of all Ages and Countries, do all unanimously agree, *That if any thing can make a Calling unlawful: then, the Usurers Calling, that is, your Calling, can never be lawful.*

And now dare any of you call me singular in this Opinion, which is confirmed and established by such a mighty Cloud of Witnesses? Does not the whole World even curse and damn all Usurers to the Pit of Hell? For says the Prophet, *Jer. 15. 10. Wa is me, my Mother, that thou hast born me a man of Strife, and a man of Contention to the whole Earth: I have neither lent on Usury, nor men have lent to me on Usury, yet every one of them doth curse me. As if he had said, If I had either given or taken upon Usury, every Man, Woman and Child throughout the whole Earth might lawfully have cursed me. And dost thou make that thy Calling, which all Mankind may lawfully Curse? Oh what a tuff thing an Usurers Conscience is! Can any thing equal it for Hardness, but his barred, locked Iron Chest? Oh how hard is it for such a miserable Wretch to be saved, whom nothing can convince of his Sin, whom all the Power and Demon-*
stration

stration of the Spirit cannot persuade to prefer the Wisdom of God before his own silly Judgment! Oh what wilt thou then say? When thou shalt find thy self in the same miserable Condition with the Young Man in the Gospel: *Perfect in all things but One; And yet damned for that alone; for thy Covetousness.*

And now, Am I therefore become your Enemy because I tell you these and such like plain Truths? Am I become *Your* Enemy, *Your* Enemy who loved me so much when I first came here? *Your* Enemy who chose me so unanimously, and composed all your former Differences upon my Choice; and which was never known before, invited the other Parish to partake of your Vestry? And am I become your Enemy for telling you the Truth? Could you possibly have expected any other from me of all Men whatever? Did you not know, that I was e'en hindred to Preach, for having told some of my Brethren the Clergy of such Faults as I thought my self bound in Conscience to do? And did not you know, it was reckoned a greater Fault in me to Preach against those Faults, than it was in others to Live in them? And yet, could you possibly think that I who spared not them, would ever spare you? Or did any of you imagin that I hated the Church, because I found fault with some Churchmen, who were breakers of their Subscription? Do you imagin that I hate Christianity, because I hate and abhor the Faults of all bad Christians? Do you imagin, that I preached that Sermon against Pluralities, Non-Residence, Removing from a poor to a rich Living, the neglect of Catechising and Daily-Prayers, and the preferring of Courts and Great Mens Houses before the Churches of the Living God? Do you imagin that I preached that Sermon against all those Faults, for to make the Clergy despicable? Do you, can you possibly imagin such a thing? God is Judge I did not. I love a good Clergy-man too well for that. I love the very ground he goes upon. I know his great VVorth. He is worthy of
double

double Honour. He is no precarious dependent Creature. He is worthy of, and deserves, and may challenge a double Honour, when Men are so base as to deny him an ordinary Respect. *Oh how beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth peace, that bringeth good tidings of Good, that publisheth Salvation, that saith unto Zion, Thy God reigneth, Isa. 52.7.*

God is Judge. All my Design was,

First, To do as God himself does, to begin with God's own House. For, till that be first reformed, no considerable Reformation can ever be made. Till the Spring be sweetned, the Streams will be bitter. And it was,

Secondly, That no Men might take it amiss, when I told them of their Faults, having told the Clergy of theirs in the first place. *Paul withstood Peter to the Face,* and told him of his Fault before all the People. And it was

Thirdly, That I might gain my Doctrin the freer Passage into the Hearts of all my Hearers, by shewing them openly, that I did nothing by Prejudice or Partiality, but that I taught the way of God in Truth, without regarding any Man's Person.

God is Judge, If all Men would but as diligently endeavour to live strict Lives; to avoid all Publick Houses, those Haunts of Idleness and Debauchery; and to preach affectionately, and by heart: If all Men would but as diligently endeavour to do this, and to observe, the Rubrick, the Canons, the Articles, the Homilies, and the Liturgy of the Church of *England*: If all Men, I say, would but as diligently endeavour to do all this, as I my self have hitherto always done in my Station: Then, All its Professors would endeavour to be like its incomparable Constitutions, *the best in the whole World, Amen, Lord Jesus, Amen, Amen.*

The Sum of the whole matter is this :

This is the Charge that God gave me when I first came to this Place. *Son of Man, I have made thee a Watch-man unto the House of Israel: Therefore hear the Word from my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his Iniquity; but his Blood will I require at thine hand, Ezek. 3. 17, 18.*

And what I am to tell you from God at my going away from this place is this, *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an House, salute it. And if the House be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words: when ye depart out of that House or City, shake off the dust of your Feet. Verily I say unto you, it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment, than for that City, Matth. 10. 11, 12, 13, 14, 15.* From which dreadful Judgment, Good Lord deliver this Place for Christ's sake.

F I N I S.

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